BAPTIST RECORD.

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PUBLICATION DEPARTMENT. HOME MISSION DEPARTMENT.

For the Baptist Record.

REVIEW OF THE DISSECTION.

HARTSVILLE, Dec. 1, 1841.

DEAR BROTHER,—

There has recently an interesting circumstance occurred, which I think, as many of Tom's friends to whom you may like to know, and perhaps publish for the encouragement of others. I will give you the facts.

Two years before the course of their walks of life commenced, which they set out in the habit of pursuing, are very nearly exhibited a fondly, who had been born within a district for upwards of one years. The one was willing to be kept of indigent parents, the mother was careless and ill-tempered, the children of course were growing up in ignorance and sin. The father shielded in left upon the consolation of their minds, and consequently considering they have the kind word of warning and advice. The mother was inclined to read these words, and by this means not to see the ignorance and guilt of her past life. She soon in consequence of these impressions, in the house of God, and then through the instrumentality of the pastor and his wife, the mother of whom was fastened deeper in her heart. She came forward and professed herself, upon testimonial of experience, and on long, she obtained a satisfactory evidence and experience, she united with the church. The father, she expressed, was still in sinful. But he was not willing to make a sacrifice of his children, and all these, will be already. Every thing that was before a source of sorrow and solicitude, now appeared to pass easily and pleasantly by. She offered herself to the church, and I have baptized her, and received her into fellowship with us; and she gives the best assurances that she will not walk but for Heaven. Since she has professed, her children—a fine and interesting group—have been sent to the Sabbath School, but the husband has entirely broken of from his former habits, and yesterday was found quietly seated in and saving inquiries from with regard to the welfare of the soul. The whole family are convinced, and are attendance at church, and never, it seems, promise, are willing to take a decided stand on the Lord. There is a greater change in the condition and prospects of a family as related in this case than in this, and I am attracted to the visits of these beings, and the whole influence of the visits have been very little. The good and amazing good may be done in a succession and abundance way, by visiting the families of the people! May all go and do likewise.

S. P. HILL.

ALMANAC AND BAPTIST REGISTER FOR 1842.

A neat pamphlet of 36 pages, containing the astronomical calculations, will be found in almanacs, together with an account of statistical matter relating to the Baptist denomination in the United States. This work is set forth by the American Baptist Publication and Sunday School Society, No. 118 South Fourth Street, Philadelphia. We suppose brethren throughout the country will purchase it, as the publications are made to sell every where in the country. The whole number of copies printed is put down at 873,700, but from the insignificancy of the number it is thought the number will be more than 600,000. Georgia is represented as containing 61 churches, 68 ordained ministers, and 5,000 members. Some the returns were very imperfect. From the statistical matter in the pamphlet, we find that there are added to our churches by letter, entering unity's seed till, and present growing estimate about 50,000. We again repeat the request, that minutes of the associations be sent us, that we may obtain a correct showing in 1842.—*Christian Index.*

TERMS OF CONSOLIDATION.

A new Union of nearly 300 pages under this title, has been published by the American Baptist Publication and Sunday School Society, No. 118 Fourth Street, Philadelphia, and by the Baptist Book Concern at Nashville, Tenn. It is a book of great value, and will be found useful to the whole ground family, having been a distinguished. It is the result of a long and laborious work, in the well known character of the author to it. This volume, as it contains extensive and valuable information upon various religious denominations, something which will be found to be expressed, and in a very considerable extent, notice of its contents, we might add more—as the object is to say that it is a book which deserves the patronage of the public, and cannot fail to exert a most important influence in shaping the true position of Baptists on this question, and showing to all men of candour on what ground they can and should be united. The publishers are to be thanked. We give the notice of this work as one of our editorial duties, and not as one of books to purchase, "as a convenient opportunity." No human work can be expected to contain exactly the same conclusions on the subject, but that by having a book in our hands we can more readily and intelligently answer, and lead others to consult authorities for themselves.—*Christian Reflector.*

FATHER'S AIDES.

We have just published a little book with this title, for Sunday Schools. It has a number of plates, and we hope will be as useful as attractive. It will be ready for sale in a few days.

E.

For the Baptist Record.

AMERICAN BAPTIST HOME MISSION ROOMS, November 26th, 1841.

ADVANTAGE OF PASTORAL VISITS.—A DEVOTED SPECULATOR, SET IT TROUBLE.—WHAT CAUSED THE CONVERSATION.—ASSISTANCE OF A BELL.—PERSEVERANCE.—SUMMONS A RIDER.

Extracts from the correspondence of Wilson Lumpkin, Esq., Agent.

"I spend a portion of my time in visiting the poor, the sick and the dying. An interest which is rewarded usually, I will admit.

"He, —— who lives at some distance, was formerly very much prejudiced against us. A friend of his, however, succeeded in getting him to subscribe for the first of his paper, and was attended. I would rather present you a leave to call on his godsons. Very soon after this his wife died, and then sister her child. I went to see her, and conversed and prayed with her. Now, the man is to change his feelings. I presented him a copy of Baxter's book, he studies with all his family, and makes no secret of being fully of the Lord's side of the question of Heaven. The minister who neglects conversation of the poor and the children, will be a minister of Jesus Christ, and forgets that an important part of his work is to become, as for as occasion be, a physician of souls.

"A few days since I visited one of my friends, a worthy former and an American, who is now in very comfortable circumstances, but who was not always a rich creature. He has been for some days very much afflicted with the rheumatism, and I was desirous to see my son-in-law. I found him in bed, and he was very much afflicted by it, but when he awoke he was very happy. He was not afraid to die, but thought it was only a disease. He is a monument of God's mercy and goodness.

"The ignorance of the Roman Catholic portion of our population is truly appalling, and the efforts of the priests to keep them in ignorance are to me astonishing. Not long since, I met with a poor Irish lady, an imitation of the Apostle, commenced holding conversation and opening the gospel to her, instead of calling in the aid of foreign bodies, some of whom I have known to be very ignorant, and who almost might not day.

"A very large meeting was held lately about 13 miles from my residence, when the distinguished Rev. Spencer Cone, President of Bible, Rev. Dr. Sharpe, and other distinguished gentlemen, were present. The meeting was held in the open air, and was not likely to be as much trouble as if they had become accustom to it. The meeting was very large, and I am glad to understand that there was to be a prayer meeting, the result of which I have not heard. But I am deeply impressed for her. She says the priest have told her that Protestants will be damned, and that is the cause of her prejudice against us.

"Another intelligent friend of mine related to me the other day a circumstance calculated to illustrate the superstitions of the Roman Catholic of this country. The wife of his servant had her female child christened by a Roman Catholic priest. The child was given by the name of a man who was given to her. O! Sarah, Sarah, Sarah! Thou art a sad example to us! Heaven, and when the child gets sick I shall not be surprised to hear that she died under the right of St. Yes! said another woman in her company, I the mother of the child was very sick, for a child name got sick and was like to die, and I prayed to Saint Anthony, and he cured the child to cure. In this manner, and on this mode idolatry, and do not these people need the gospel? Do not the Romanists know that of the Book of Lamb or of Judgement? Lord send forth thy light and thy truth, that they may be as much as to support him and error may be enlightened and saved.

POOR PEOPLE.

The Iowa Association, in its first session, some weeks since, made a very liberal contribution to the Home Missionary cause, and we hope it will be equally divided between the House, and Foreign Missionary Societies, as the Treasurer informs us has been paid over. Such an act emanating from an association in a comparatively new State, where the means are so limited, is highly honorable to the State, and will be duly appreciated by the Boards to which such noble sentiments is here given.

Resolved, That we express our thanks to the Executive Committee of the American Board of Commissioners, from the several societies in the Turkish Empire assembled at Constantinople in May 1841, and propound a joint report in the Board. It presents a view of their labours and the results, and the prospects before them. We notice the manifest part of their letter, which will be read with interest, and is manifestly in accordance with the views expressed by the supreme results of missionary labour those results are from their perfect influence upon Satan's empire of an ordinary magnitude.

"If we cannot close our report without a few personal observations. We have the feeling that we could not be integrated as such there would be, exercising our own prejudices, or relating to American churches and societies; for, in that case, we can assure they would appear unnecessarily magnificent. At least the conclusion of six or eight arbitrarily ensures the little notice, but when it makes the whole up in of Satan amiable. It is a consummation that a visit to the Levant does not upon him, and that it is the station committed for ourselves, is no longer new, and hence the peculiarity of its to us is gone. But well, in its very multitudes. It would seem that such a few nationalities who simply profess to take the Scriptures for their guides, and to be the agents of God to him according to the directions there found, would present something more than what they appear of human nature," and the "little leaven" which "spreads the conversion and holy life of a single individual here, on a more wonderful and glorious scale. Here, then Heaven's Spirit is working, and suddenly losing of many individuals at home. Most of the results of expression in numbered hearts, which had enter into the soul from various influences, in a universal tide of worldliness, hardness, deception, and every temptations does he have to contend with. Single-handed, a lone and friendless, amidst opposite, defamation, the reconciliation of the world, the legacy of the world, the insincere, and sometimes the opprobrium of violent men.

"A most helpless, too, of a single converted soul, and the hope of the church, and the hope of the world, should be obeyed and wonder why he should not be with the great source of rise. To the Spirit, this point is a strange life. It is as a light to the world, and a city set on a hill. The laws of nature and grace are the same. The laws of time which have evidently seemed a peculiar grace without seeming a peculiar influence upon those immediately about them.

"Let us remember that the people the great subject upon which we dwell is Christ and his cross. Let us believe that the doctrine of justice by faith in Christ, without the deeds of the law, is the great doctrine by which the reformation of the church is better understood by us body of Christ, and by our entire leaders. It is by this which alone for practical acknowledgment, the doctrine of love into the heart. We have confidence in the brethren at Constantinople, in past years, as having been the great doctrine of the Cross. We trust they which have, in almost every instance, held on their way in the faith. Nothing is so very few and so unexceptionally to cause who were mentioned in the annual report of the mission. Some also who have for many years past been enlightened, and have been attended with encouragement. We have also had that progress which we hoped and which we still hope. Among the dues it is not impossible that the souls of some may be wrested because of the fear of man. We do therefore know that of the better brethren here to whom we give thankful hand and welcome, who are not newly changed in regard to the exercises of belief, and in other respects live as they should in unblemished and, but to whom the men of prayer and of the Holy Ghost, and who consequently bring Christianity in the midst of their church and community. Among them there are number of influence, holiness, who, we think would be pillars in any church at home. And though they have different degrees of zeal and knowledge, then, yet every one of them shows himself to be a man led by undoubtedly of the Spirit of God, and even kindred, and calling upon them to use the gifts of the Spirit for the edifying of the body. We consider this work of the Lord in its six stations, its numerous congregations, and members, as the most important and glorious work. We must not be in sleep as a moral work, and that Board will not be able to prevail against it. We cannot but express our view that the Board is not to be in the Society.

Resolved, That as the Board of that Society is engaged in publishing the Baptist Record, a valuable weekly paper at the low price of $1 a year, thus bringing it within the means of almost every family, and as it is desirable to every ministers of the Gospel, and to every member of the Church, it is greatly to be desired to the interests of the Convention, and to the Christian cause generally, that the Executive Committee and Ministers are earnestly requested to make effort to enlarge its circulation.

Resolved, That the Foreign Mission Society, having for its object the communicating the knowledge of salvation to 600,000,000 of the inhabitants of our Globe who are in the darkness of heathenism, is entitled to our most fervent prayers, and most enlarged liberality, and as the operations of the Baptist Board of Foreign Missions have been such as to excite no entire confidence, we recommend to the churches the immediate adoption of effort to sustain them in their great and noble enterprise.

Resolved, That the Board of Missionary Field, and holds the warm attention, and to meet the warm and affectionate regard of our people, and their attachment is respectively demanded; and we therefore approve the views made in the course of deputation and mission, and hope that they may be greatly blessed.

Resolved, That the American Baptist Home Missionary Society is entitled to the liberal support of the denomination, to which it is to carry on its important and extensive operations for supplying the destitute in our own land.

Resolved, That as the Bible contains the only revelation from God to our ruined world, and presents the only way of salvation for sinners, it is our solemn duty to circulate it among the destitute of the earth, and that we will, as far as in our power, countenance the distribution of the Bible in our country, encouraged by the multiplied promises of the Lord, and for Bible Society, and commend it to all our brethren.

Resolved, That the S. S. enterprise, affording as it does an opportunity for teaching the children of very many laborers who are not called to the ministry, is worthy the support as it is the duty of all to believe influence on the rising generation, as exerted for the present and future prosperity of every Christian.

For the Baptist Record.

DEAR BRO. HEARD,—

Since the Convention, I have been attending meetings in the absence of our brethren. On the first Lord's day I preached at Bethlehem. On the second at Cedar Creek. I remained till Tuesday. Found a precious state of feeling among the people. Three persons were baptized on Monday. The prospects are fair for a good church there. The people will not realize the reminder of the week without a pastor. Bro. Thomas, of Ala. Co. will be with them. To preacher, is a good Church, and is [illegible] Lord's day. I spent a good while [illegible] Church. Found a few members there, but very few. I expect to remain here till Wednesday morning. Have appointments for Sunday and Monday next evening. The weather is very unfavorable, and the roads very muddy. Have had to travel in it. I have several Churches to visit in this region between here and the mouth of the Yazoo. On the Lord's day I am to preach in Logan's Valley County. Have appointments for Sunday and Monday. On December I expect to be with Bro. Wilson in Rankin Co. Bro. Wilson is a native of South Carolina, Northumberland county, Pa. Expect to return to Yazoo, to attend the meeting of the Association of a new Church and the ordination of Bro. Thomas. Shall then have to travel to bend my steps towards the west, to be there by the first Lord's day in January. I hope to be at Lick Creek then in January. I hope to be at Lick Creek then in January. I hope to be at Lick Creek then

good seasons for these divisions; that they would be spread to secure the greatest possible progress in modernity and purity of the Sunday-School. Appeals to meet in the preceding years, have, in some degree, intimated to caution women against the notion that they are specially responsible for the success of this part of public worship; but this is connected with his proper and necessary public relations.

This precept does not include, about state, but about the ministry. It applies to the whole congregation "in modest apparel," in an unobtrusive, unaffected, and modest way. "Not with broidered hair, or gold, or pearls, or costly array;" for as we have before shown, these are the badges of pride.

A recent fashion in the higher circles has been extensively prevailed a few years ago. Nor do I suppose it is their wearing upon the person of gold, or pearls, and costly array. The question then is, What does it fully? Plainly, it is the dividing of the splendid ornaments, and costly apparel, calculated thereby to attract the notice of the eye and admiration of society, and rather to adorn the person, but harmonize with Christian simplicity. These things, therefore, that fall under this precept, and are especially forbidden, are all ostentatious display, gaudiness, broad-pins, necklaces, chains, ear ornaments, and artificial flowers, and curls. Every article here enumerated is positively forbidden. And only fourteen days have been given to the Sabbath-School Board to reconcile the Christian. It is necessary to have only a supplementary explanation of the fashion, and into many of these enormities we the off-shoots of heathen and savage superstition, and many of the phenomena as pleas of pure pride gentilism. But while the especially forbid all such articles of dress or attire as may be outward ornaments, the statement of a mere and plain apparel, in the sight of God of great price," is amply sufficient for the Christian heart to receive and to follow where she is enabled. And for her to lend herself with ornaments of the world, or to be conformed to the fashion of men, is simply sin; for only we have distinguished. It is not to be supposed that women, without these showy appendages, will be a humbling question of any one particular, or any one fashion, indeed. And it must be mortifying to any Christian to see her fellow-sister wearing the badges of disgrace in fashion and ornaments of pride. Christ is not to be considered in these matters.

Many seem to think the apostle's precept limited by the Apostle, as to the length of the hair. The time itself is no longer at the Christian and he is heard in the world of fashion, and he is heard in the world of fashion, and he is heard in the world of fashion. And so think not men who be-lieve the Bible to be the word of God, and who have obeyed.

Recently I went to inquest to discuss a question of spiritual excitement. We may be sure the Lord will not approve of any thing which is not to his effect in us. He is to us no command a thing we are to do, and therefore we have no right to expect it to set further notice. To some may or other he will visit our understanding of the Bible, and we ought to remember.

I do not say that it is more crying sin of the church than many others, yet I am apprehensive that it is an evil ought to be condemned by the Christian conscience. Its effects are very deleterious to the people. I have met with not hear of a single conversion under its influence, or to such as to claim any little attention. It seems to be a species of fanaticism in which many who are sincere do not permanently injure themselves. It is their conscience I would not wound, and display after their own work in the world. Some of them I have known their profession of religion. Then they appeared in our houses of God and on our streets, and were most active in the church; but they appear before the Lord with every professed sinner to be put down to the account of the church, and that in no case. Such, I fear, instead of re-pressing the works in question have rather served to fasten a stronger alliance with it. For this reason they give a measure of support to the church, and double the governance of our religion.

If there were any one to whom I can a sense of the kind of the effusion of the former members of the church, and on the side of the church, it would be the best occasion for this announcement. But unhappily it is otherwise. Deception is the order of the present day, we behold a display of fashion and folly that is the more deplorable as it is found in every of the gospel of Christ. Indeed, true if our standard be more of the fashion of the world than of a measured, than that of devout and humble Christians. And as proof of this we have known that most of the aged members of the church, grey with age, seem enamored with the gaudy show of this same gay and thoughtless gulf of sinners. Such seem to think that age and—but we will not finish up a sweet of glory," though "it be found in the way of righteousness.

O, if Paul had presided to such Christians, how sadly would he have to write to them in the closing words, "Many will, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.

And now my dear sisters, let us think you of this subject, "Why," perhaps, you say, "I think it is very unjust for subjects, and you will tell you you but little praise." But we have lived to do with popularity. Some opinions we have to form, but we should see be the servants of Christ." Nothing should be done for the sake of God, or even of the Christian, from fully disobeying his duty. It is this spiritual love of conscience that we are to endeavor to cultivate in you a command as to be found in the Bible. Let us proceed to question ourselves by your consciences. Do you think it becoming a pro-, wedding, and professed disciple of Christ, to make such efforts to obtain the approbation of men? Is the name of God, and the honor of his holy institution and worship, a matter place and time to us? or gaining their approval and applause? Is it right for you to be silent yourself or to deny of truth as tendon from eternal things? Will you attempt to make your personal appearance an attractive to possess the power of the gospel? Seeing that is now and of seeing their souls? And, finally, will you act as taught in a manner of the Most High, to glorify that which is in and best is eternal and transcendent duration? Forgive my plainness, my haste, for I am actuated by no other motive than that of promoting your best—your eternal interest. S. N. K.

Mr. EDITOR—In view of the contemplation of a Record," and those of other religious publications among which the most important and interesting of the country they have benefited. I would like the liberty of suggesting to those who are engaged in sending the most willing) in the conference, it is a pleasure and hope the Foundation for a Christian Lesson. None position to baptize would long remain. The suggestion is made in the spirit of love and unity, and it is sent forth upon its own merits.

Yours, &c.

For the Baptist Record.
Dunbarton, Nov. 20th, 1841.

DEAR BRO. RECD.

By request of the Conference, I send you the following. Please publish, and oblige

Yours, in dearest Bonds,

E. EDWARD SHERMAN.

The last meeting of the West Jersey Missionary Conference was held in Bridgeton, November 20th, 1841. The meeting was organized by the Rev. Dr. Peck, 19th, 20th.

Rev. C. C. Peck was chosen Moderator.

It was Resolved, that Silmsoning Brethren, and Secretary of the Conference, be invited to a seat with us, when Bro. E. B. Hall being the only one present, he was called to the chair, and took possession of the meeting.

The next Quarterly Meeting of the Conference will be at Salem, on the 1st Lord's day in March, Bro. E. Fendall to preach the Sermon.

E. EDWARD SHERMAN, Rec. Pro. Tem.

For the Baptist Record.
CONFERENCE.

On the 19th inst. by request of the 12th Baptist Church of this city, a Council consisted of the following Ministers and Delegates, viz: Rev. Messrs. and Spence S. Baptist Churches of Philadelphia, and Rev. Messrs. Wood and Gardner, of Salem, N. J. and S. Sawyer, for the purpose of examining Dr. Edward Hutchinson, with a view to his ordination to the pastoral Ministry. The examination having proved satisfactory to the Council, he was ordained to the work by his colleagues.

Sermon by Thursday the 11th inst., by appropriate exercises in the house of the 12th Baptist Church, Rev. Mr. Spence preached the Sermon from 1st Epistle to Timothy, 4th chapter, 15th verse.

Rev. Andrews read select portions of Scripture. Rev. Dodge preached from 2d Tim. 4. 2.

Rev. Dodge prayed, and Rev. Mr. Wood the Benediction and Dodge.

Rev. Dodge gave the right hand of fellowship. Rev. Mr. Spence the charge.

Rev. Dodge made the concluding prayer.

Benediction by the Conductor.

The Council was composed of the whole number by states, and richly united with scriptural knowledge and Christian experience, and the whole was conducted with great propriety, and the solemnity was impressed. The whole was above meridian day, and the Great Master of the vineyard was present with us. His present testified in that of a Messenger of Peace, who was about to go into Heaven with saving success, for the last four months.

The Corporate Lord of the harvest continue thus daily to bless us.

Philadelphia, 24th, 1841.

A Council, composed of Elders J. W. S. Thielin, Isaac Wynn, William Wood, and Simeon Shepherd, with Messengers from the Churches of Mt. Zion, Brownsville, Preston county, for the purpose of ordaining Brother Jacob Hostetler to the work of the Ministry. An examination was prescribed by which he was found to be sound in the faith and practice; on his will prosper us; therefore, we his supreme a divine mission.

St. Stanfield was appointed Moderator, and the Rev. Wynn Moderator, and Simeon Shepherd, the declaration of faith and covenant, as well as the relation and duty of the candidate to the ordination, the prayer was offered by Br. Tindley, the Moderator, and the charge by Brother Wood. The hand of fellowship the Church, followed by Brief charge to the candidate, and the whole was concluded by prayer by Brother Wynn.

Set the Baptist Record.

SELECTIONS.

FORGIVENESS.

When on a Sabbath day I stand
The wonders of a new descended,
And hear the Saviour's dying command,
Beneath the unspoken tenderness—
If we are like the Saviour, we must forgive,
Forgive, the brother her sweetest breath,
Forgive to her life
Pardon to her foes, and love to all.

Let us forgive, for we know not
The words and the hand thus spurn;
Let us forgive, for we know not
And under only love again!
Let us forgive, for we know from heaven
Rended, rejected, and betrayed,
Forgive, for we know that on the midst;
But when in death's dark gates, He sighed,
Prayed for the murderers, "Let them."

Norma's Journal.

The following table exhibits the comparative income of English Churches in England for the years 1840 and 1830. Our brethren there are going forward. May they be multiplied a thousand fold.

	1840.	1830.
Bath	£ 34	£ 8
Bristol	54	8
Bury	19	5
Cambridge	45	20
Chatham	40	15
Chester	16	8
Colchester	17	3
Cumberland	72	20
Derby	24	7
Devize	24	16
Dorset	16	4
Durham	16	4
Ely	30	7
Gloucester	27	24
Hereford	14	3
Hertford	30	7
Hexham	19	15
Kent	20	10
Leicester	19	15
Lincoln	30	7
Liverpool	34	15
Manchester and Southwark	35	7
Middlesex	38	10
Norfolk	43	7
Northampton	7	5
Northumberland	21	10
Oxford	16	6
Salop	31	17
Salop	31	17
Somerset	34	14
Stafford	15	5
Surrey	18	7
Sussex	20	13
Warwick	20	13
Westmoreland	7	3
Wilts	35	19
Worcester	24	10
York	79	40
Total,	1277	1

From this table it appears, that since the year 1830 the Baptist Churches in England have augmented their income £ 1,277 1 0, which amounts to £ 1,277 1 0, which amounts to £ 1,277 1 0, which amounts to

ns patterns, and mortifies the concupiscence, and does n transgress of the Eternal—we cannot, without an unusual violence to nature, resist the conclusion, that an imperfect sinner is spiritually dead.

Sub-scription $1 00 a year, received at the Depository.

THE SABBATH SCHOOL TREASURY.—The November number has just come to hand. In numerous ca.

To my boy. I will think of it. The fallen family ins. Five dollars. Sabbath Schools in the South. ry k. Everyone says we ought. The 100th quarter. eneral fund finding. The good of life. Hymn. ngelizers, a desire for Temperance, Cause of Christ, ufferers. Reform. Reform. Sabbath School Anniversary. A reformed village. Children should ove each other. What constitutes the man. The ade, a true story. A letter to the Protestant Asso. ciation. The opinion of Henry and George. Boston Baptist S. S. Union. Cold water army. To all our readers.

Sub-scription 50 cents a year received at the Depository.

R.

SECOND BAPTIST CHURCH OF SOUTHWARK.—We understand the Council called to consider the controversy of creating the members recently dismissed from the Third Baptist Church of this city and others, into a distinct church, entered upon the investigation, and that the constitution should take place on Monday evening, the 12th December, at 7 o'clock, in the meeting house of the Third Church, South Second Street, near Catharine.

EASTON CHURCH, PA.—By the following resolution, it will be seen that this Church has re-opened in Easton, Rev. J. R. Thomas, who has been laboring with success on missionary principles to revive it from death, and the property is worth at least $14000. The Church is poor and have done what they could so far to raise the debt, which is secured on a provident part of the same. The 1st to 70 feet square, and the house was formerly occupied as a presbyterian. The prosperous Church of Bethlehem, Rev. Mr. Reis baptized 2 at Easton on the 31st of Nov., and then baptized 14 into the fellowship of the Church on next April last, which he united with them. So there is no doubt but the small debt on the property will soon be raised, and the Church will be revived, and we hope our brethren who are able will render them the needed assistance.

R.

"At a regular meeting of the Easton Baptist Church, in the Session Room, on Thursday Eve. Monthly let an Agent is called forth for the use of the Baptist Church in Easton, to solicit the aid of the Ab—ns of house in which they now worship, and the Members of the Church will also contribute of their own, and solicit aid for the above named purpose."

ESQ. ELIPHALET CHAPIN.

GOOD DEPOSIT ASSOCIATION.—The 50th Annual session of this body was held with the Hermitage Church, Middlesex Co., Va., on the 29th, 30th and 31st of October. It contains 64 churches, 34 pastors, 1250 were baptized during the year, and the total is 20 00 members. A committee was appointed to consider the propriety of dividing the Association. The next meeting the appointed with Rehoboth Church, Charles City Co., Va., on Saturday before the 3d Lord's day in October, 1845.

R.

MOUNTVILLE, PA.—The letter from the church at this place has been handed to us, and we find the Philadelphia Baptist Convention, when we hope will be able to supply it soon to answer the donation which is pointed out. We have also a letter from Rev. Mr. Ho—ns, so fast as men and means can be obtained.

R.

REVIVAL SUMMARY.

REVIVAL.—Our Revival Summary this week will be short, as there are but few of any interest to be found in the columns of the exam. We should be happy if we could add to this good news from a distance. I know of quiet quickening of Brethren in many places. Why is it that we cannot? The Lord's arm is not shortened, that he can not hear. Oh, let us all be up with weeping and supplications, and make fruitful discharge of our duties, that we may rejoice in a resurrection to us of the joy of his salvation.

R.

HILLSBOROUGH, N. C., Nov. 1, 1844.

DEAR BROTHER MERCER:—I wish to make Carroll's permission, I write a line to him. I am just returned from the district of country in which I labored when you were formerly likewise. At Abbeyville the pastor, Elder Newell, baptized seven persons at their last meeting, and among them were three of whole households—as I was informed. I expect an invitation to pay him a visit in December.

With kindest wishes, I am, &c.

Recorder & Watchman.

SPECIAL OF BROWN UNIVERSITY.

A correspondent writes us under the date of Nov. 22, 1844, as follows:—It will be gratifying, I doubt not, to the numerous friends of Brown University, to hear of its religious prosperity. Within a few weeks, there commenced a very pleasing attention to the subject of religion, which has resulted, as we hardly know in the conversion of the thoughtless to the redeeming of backsliders, and to the quickening of the energies of Christ. This work has been very still, though powerful. So evidently has it been produced by the Spirit of God, that the mouth of the opposer has been stopped; for the only instrumental means used, have been appeals to the heart and personal conversation with those who did not profess a personal interest in the religion of the soul. There are those whom the Spirit seems specially urging to a new life. As the fruit of this work of conviction, about twelve souls professed to have been regenerated by the spirit of God. This is nearly a tenth of most faithful graduates in college who have been the subjects of this religious work in 18 years. But when we add to this the number who have been brought to a determination to be living as soon as they can, and to a decision of character which the Psalmists, we will give a higher estimate to the work. We would hope that the willingness which God has that many should be saved, has been greatly exceeded. Many who feels no interest in this solemn day of heritage, are now becoming so anxious, that they cannot rest and rest upon is a still richer and more abundant blessing.—*Christian Watchman.*

MT. ZION CH., PA.—A protracted meeting closed on the 15th Nov., during which the church was greatly revived. Fifteen have followed the Redeemer in baptism.

KOCHERSBURG, N. Y.—A letter from Br. Morley in which he says, Advocate and Messenger, 'We have seventy-six have been baptized and two restored. Some more are now daily getting under a sense of their burden have now found peace in the blood of the cross, and wish to unwrest a good consolation through God, by being buried with Christ in baptism.'

ADAM AND NEW ASHTON, W.—An interesting work has been experienced. Forty-eight have been baptized.

BRIDGEWATER, N. H.—A protracted meeting closed on the 15th Nov., when twenty-one persons were baptized and received into the church.

SOUTH BOSTON, VA.—Two or three have recently been baptized, and there seemed to be an abatement of the gracious work with which the church had been visited.

EDGETON, N. C.—After a long season of darkness and discouragement the Lord has visited his people in mercy. Within two or three months past about twenty-five have been baptized, and a protracted meeting has been appointed to commence on the day we the prayers of their brethren for a divine blessing.

VERNON, MISS., Nov. 5th.

DEAR BROTHER: Our good Lord is still gathering in his precious fruit. He will mercifully save. At Mound Bluff, on Friday last, seven more were baptized, making 21, in about six months. Others are hopeful and two by experience and baptism, and are to be baptized, the fourth Lord's day in this month. From a brother who has just returned from a visit to Jackson, we learn that a revival is in progress at the presently Nazareth Assyrian, that very extensive additions have recently occurred, to the very large added to the army of the faithful.—*Banner of Peace.*

HOPKINSVILLE, KY.—On the 8th Nov. twelve were baptized, and three others received for baptism. More are anxiously inquiring what they must do to be saved.

FRANKFORT, KY.—The church has been much refreshed by a revival of religion. Seventeen have been baptized.

FLEMINGSBURG, KY.—A meeting held in the Cross-timber church, resulted in the awakening and conversion of a number of souls, twelve of whom have been added.

HILLSBORO, KY.—About twenty have been added to the church as part of the fruits of a protracted meeting.

FROM THE BAPTIST AND PIONEER.

HARRODSBURG, KY., Nov. 16, 1844.

DEAR BROTHER BACK:—Since the close of our Association (the South Gasper, August 31st,) to the present time, about two hundred souls have been added to the army of our glorious Redeemer and baptized; we therefore, thank God and take courage, and pray that each church may be more zealous in the cause of this Associational year, and many more precious souls be converted and added to the fold of Christ.

I have the charge of three churches, and since the 20th of May, I baptized fourteen, and gave the right hand of fellowship to fifty-seven.

STEPHEN COX.

EARLY TIMBERTOE.—An interesting state of things exists in Early Timberoe, in the Bethel Association, as a letter from Br. R. H. Taliaferro. After mentioning encouraging facts in regard to the church at Bethel, he says that since the Convention, there have been seven five hundred persons baptized in East Tennessee.

From the Banner and Pioneer.

CROSSVILLE, Ill., Oct. 18, 1844.

Elder B. C. Cox, Dear Brother:—Since the 2d August, I have baptized one, making forty-five of our Father's children, as being dead to sin, and alive unto God. Sabbath, October 6th, twenty-five persons were baptized by me, and received into the church. On Sunday next I intend three more, and have the promise of some others, and expect to meet them on Saturday and Sabbath, at Spring Hill, within the best twelve years, more than half of the white men were members, (and are yet,) of the Temperance Society.

P. W. ROGERS.

CONCORD and MT. ZION, VA.—About thirty of the enquirers have been added to the church, in addition to about twenty added to the Concord church in a few days.

HILLSBORO, N. Y.—Eighteen have been baptized since September, and the church is warmed, and is in a prosperous state. A Female Academy is about to be established at Pierce, to which many of its members will be added.

FROM THE BAPTIST BANNER.

As all who are interested in the welfare of Zion, love to hear of her prosperity from one to another, we have concluded to publish a few items relating to the ingathering of souls in the several parts of the country. Perhaps the most interesting meeting with the little Church in Stephen's ward commenced on the 5th of October, and has—12 were baptized during the meeting, and many others are expecting soon to be baptized. The present communion number five hundred and one, having been added to the last two, making our present number 66. And when we look back a short time, and remember that eighteen months ago, we were not quite one dozen Baptists in the neighborhood, and that all of our present number except a few, have been received by baptism upon a profession of their faith, it should strengthen our faith and inspire us to labor for the Lord. It is true, we have not realized the great, the noble, and the worthy into our fellowship, but those we would fain feel the Lord will condescend to use as instruments in building up his cause in the earth—during the last two months we have been baptized on this field of labour, who are in every sense, fine, fair, good as their way mildew. We feel indebted in our remaining brethren who are willing to come out labour with us, without the prospect of nearly pay. May the Lord reward them on high. Brother J. P. Watson, Governor of Bibles, was with us most of the time. May the Lord bless all of the Church with love and bless him double vine, and increase and multiply them in their labours. May he be the prayer of your fellow labourer unto Jesus's vineyard.

WILLIAM SMITH.

CHARLES, N. J., Nov. 25th.

NOTICES.

WARREN J. C. BRAGG, ministering in sacred and ordained relationships, is unwilling through several months of January, February and passing Sunday of the Baptist ministry, it becomes the painful duty of the Executive Board, in the case, to state the reasons for withholding from fellowship by the missionary body, the body, of which he is an ordained minister than those months since. J. C. Bragg has ordained and by the Secretaries.

A. D. COLBURN,
Pastor of the 11th Bap. Ch., Phila.
L. KNOWLES, Jr., Clerk.

The Central Pennsylvania Missionary Conference will meet in Williamsport on the 20th inst., at 1 o'clock, P. M.

J. F. ADAMS, Secretary.

The Central New Jersey Baptist Missionary Conference will meet at Key Port, on Tuesday evening, December 10th, 1844.

W. V. WILSON, Secretary.

B. G. I. Miles, formerly of Somerville, Ohio, has accepted the call of the Baptist Church in Mount Vernon, Ohio, and recommenced his pastoral labours. His Correspondents are requested to address him at Mount Vernon.

December 6, 1844.

SABBATH SCHOOL CLASSES.
Wanting for Recorder.

1 Church to join the Tree, (yeah as ragtwig.)
2 Ye Baptist Bible, No. 3.
3 Country, No. 4.
4 Lilies.
5 Sandy Shadows on Theatres, (yeah as ragtwig.)
6 Index to the Vision.
Price 25 cts. a piece.

December 3, 1844.

MARRIED.

On Tuesday the 26th Nov. by Rev. G. Hughes, Mr. John Rees, to Miss Amanda F. Gibbs, all of this city.

In Darke county, on Wednesday, Nov. 6th, by Rev. Jacob Lawrence, Mr. Samuel Gibbs of Mount Holly, to Miss Catherine Cox, of the same place.

By the same, in Treadon, on Sunday, Nov. 27, Mr. Jacob Lawrence, to Miss Lucy Kennedy.

In Pendleton, N. J., on the 21 inst. by Rev. J. G. Collins, Mr. Conrad Cooper, Merchant, to Miss Susan Wallace, all of Burlington county.

On the 25th ult. by Rev. J. V. Allaire, M. Levi S. Lamb to Miss Clarissa Ann Cox, all of Rahway.

AMERICAN BAPTIST PUBLICATION AND S. S. SOCIETY.

Letters received since November 27th, 1844.

J. Bolton, New York, 1st vol. S. S. Library, $5 00—Rev. Wm. Hague, Boston, Mass. $5 00—W. S. Hall, Providence, R. I. $5 00—Rev. Wm. Hague, Boston, Mass. $5 00—Rev. Wm. Hague, Boston, Mass. $5 00—Rev. Wm. Hague, Boston, Mass

MISCELLANEOUS.

THE EVILS OF RAIN.

[It has been a great evil that the extravagancies which have sometimes taken place in connection with genuine revivals have afforded, afterwards, a powerful plea for the timid and the lukewarm against all vigorous measures. While this fact has often been used as an argument for great circumspection in the measures we adopt, it ought also to be remembered when the predicted evil arrives, we must be vigilant against the wiles of our grand adversary. If, by this plea, he can bring on a state of coldness and inactivity in the churches, he will accomplish his main design—the dishonor of the church, and the destruction of immortal souls. Let us not be deceived on either hand. The deplorable condition of a dying world demands the most energetic action. The necessity of the case demands a steadfast adherence to truth and order. Both combined are essential to extensive, permanent, and happy success. The question, What can be done for the spiritual redemption of the perishing around us? is one which should be studied upon our knees.]

The sins of Israel had found them out. The terrible scourge foretold by Moses was upon them, "The heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust." The brooks were dried up, and the streams of the rivers had failed: for three years and six months there had been no rain upon the earth.—The fowls of heaven, and the flocks and herds of the field, were crowding, in meagre and famishing multitudes, along the dry channel in search of water, or, panting and reeling over the dusty plain, were dying under the action of intolerable thirst. In the city, the moan of the starving mother was answered by the screams of starving children—there was no water, there was no bread. The green earth was faded—the flowers were withered and gone. The fields once beautiful with rising corn, now appeared scorched and desolate, and even the tall forest trees on the sides and summit of Mount Carmel stood leafless and dreary, as the prophet of God went up from the place of sacrifice to the top of the mountain to pray for rain. He cast himself down upon the earth, and cried to the Lord God of Israel to have mercy on the people, and send them the showers of heaven, that they might live, and not die. He felt deeply for those that were perishing. He knew that none but God could help, and he prayed with that earnestness and importunity that takes no denial.

When Elijah was thus engaged, he was approached by one who had long dwelt in a cave in the side of Mount Carmel. He was a tall, lean, hard-featured figure, whose visage was strongly marked with expressions of fault-finding—one of those 'murmurers and complainers' who habitually overlook the good in the kingdom of nature and the kingdom of grace, and fix their minds only on what they consider the evils. Inefficient and worthless himself, as to any useful enterprise, the labors of his life had been to decry and hinder the usefulness of others. He had evidently been a sufferer during the long and destructive famine, for he appeared shrivelled and shrunken in soul and body both, but his sufferings had not produced in his heart self-abasement towards God, nor had they awakened emotions of kindness and compassion for wretched, dying men. As Elijah now paused in his prayer, and bade his servant "go and look toward the sea" if there were any evidences of a cloud rising, he was thus addressed by the old Carmelite:—

"Prophet of God, I find you are praying earnestly for rain: now I am a *friend of rain*. I approve of rain,—that is, when rain comes as it ought to come, and as it might come. But I have known many sore evils connected with rain in this country,—*yes*, evils, at the very thought of which my heart is in agony. And you, prophet, should be very cautious and prudent how you pray for rain, lest these distressing evils should again befal us."

Elijah. The evils of rain! Certainly your fears have taken a strange direction, you had better be deprecating the *evils of drought*. Dont you see how the earth is scorched with intense heat? Every green thing is burned up, the animals dead and dying, while famine is stalking, ghastly and grim, from house to house, and from city to city; nothing but the mercy of God speedily granting the showers of heaven can arrest the desolation, and prevent the universal extinction of life; and yet you are harrowing up your mind with horrible apprehensions of the *evils of rain*.

Here Elijah turned away from the old man in anguish of spirit, and threw himself prostrate before the Lord, and his urgent prayer that the awful judgment might be turned away from Israel was continued till his servant came back from looking towards the sea, and said, "There is nothing." "Go again," said Elijah. The servant went, and the old Carmelite resumed his discourse.

"Prophet of God, I wish you to understand me. I am decidedly in *favor of rain*; I think highly of it; in fact, I wish we might have more rain than we have,—that is rain of the right kind, such, for example, as they had in the good old days of our fathers, when rains were of a much better description than they have been of late. Indeed, in the early part of my own life time, I have seen rains that were far preferable to the rains we have had during the last fifteen or twenty years. And, prophet, this is a subject on which I have a right to be heard, for I have been persecuted by the people of the land. While I have been warning them against the evils of rain, they have taken up an opinion that I am opposed to rain altogether. This I consider down right persecution."

Elijah. Warning them against the evils of rain! Surely you have not been thus engaged during the last three years and six months?

Carmelite. Surely I have. "Why, prophet, there were so many deploring the prevalence of drought, and expressing anxiety for rain, that I saw there was danger of their not being sufficiently cautious and prudent; and while I heartily approve of genuine rains, those, I mean, that are under proper regulations, and rightly conducted, I wish to put the people on their guard against rains that are spurious, and do more harm than good, I have turned my attention, therefore, with particular interest, to the evils with which the rains in later fur some years back have been attended.

Elijah. Wonderful infatuation! Carmelite, interrupt me no more.

So saying he turned and addressed himself to the God of Abraham, Isaac, and Jacob, that he would remember his covenant, and have mercy on his people. Here his servant returned the second time from looking towards the sea, and said, "There is nothing." "Go again," said Elijah, and continued his fervent prayer.

The old Carmelite, finding that the prophet would consume no more time in listening to his murmuring and complaining, addressed himself to the servant of Elijah, whom he followed back and forth, as he went now to look toward the sea, and then to report to his master the result of his observation.

"Servant of Elijah, while your master is praying for rain, and you are looking out for evidences of its coming, it is my duty to warn you of the evils you are likely to bring on the house of Israel. Not that I am opposed to rain, for I think well of it,—that is, real rain, such as Israel had in days of old. Ah, if we could have such rains now as they had in the days of Moses, and Joshua, and Samuel, I should be among the first to welcome and rejoice in them. Those were blessed rains and blessed days to Israel. Oh! if Elijah would only pray for such rains as they had then, how heartily would I unite with him, and hold up his hands; but these transient modern rains that he is praying for,—the fact is, I cannot abide them."

Servant. And is not rain essentially the same thing that it was in the days of Moses, and Joshua, and Samuel? I must caution you in my turn, beware of that spirit which eulogizes the prophet that is dead, and persecutes the prophet that is living. Think not to exalt Moses while you scowl at Elijah, for one spirit animated them both.

Carmelite. Not at all, not at all, the rains in the time of Moses and the fathers were widely different from what they are of late. I can enumerate a dozen evils connected with modern rains that all good men must deplore.

Servant. Let me hear them.

Carmelite. Well in the first place rain in modern times does not come as it ought to come; it ought to come as a blessing; the face of heaven should be mild and smiling, and calculated to inspire the hearts of men with cheerfulness and joy; then all would welcome the rain with perfect unanimity, and the serenity and harmony of families and neighborhoods would not be interrupted by it. Instead of this, I have seen the black cloud roll up its pitchy volumes in the north-west, and throw its terrible shadow across the heavens; earth was shrouded in darkness, its pale inhabitants quaked with terror, and many have been driven to absolute distraction. Yes, these evils I have seen in connection with modern rains.

2. When the rain descended it did not come in soft and gentle distillations, so as gradually to water the earth to make it bring forth and bud, but I have seen it violently pour down from the rent cloud in foaming cataracts, so as to tear up the earth, wash off the soil, and do great injury.

3. Many modern rains have brought from the clouds such an immense discharge of water that the streams were swollen above their banks, the plains were overflowed; fences, stacks of corn, flocks and herds, have been swept away and destroyed; it was all done by rain. Such calamities are never known to happen in dry weather.

4. I have also known, along with modern rains, gusts of wind that unroofed the buildings, prostrated the fruit trees, and strewed the face of the country with havoc and devastation: can any one deny that these are great evils?

5. It is well known that, in connection with modern rains, there have been flashes of lightning and peals of thunder of awful character, the tall oak and the majestic cedar have been shivered to atoms; the barn and the mansion-house have been set on fire and burned to the ground, and in many cases human life has been destroyed in a moment. Who would not prefer perpetual drought to rains attended with such immense evils? Nor is this all, for,

6. I have known modern rains come quite out of season, and the ripe harvest was greatly injured, and the mown grass was totally destroyed, by excessive and unseasonable rains; and further,

7. I have observed, with an accuracy that could not be mistaken, that rains, after all that has been said in their favor, actually nourish rank and noxious weeds. Yes, thorns, thistles, briers, brambles, and innumerable pernicious plants, are unquestionably nourished by rain. In proof of this, see how clean the fields are now, not a hurtful weed to be seen within the whole enclosure. Ah, it is because we had no rain for three years and a half to make such weeds grow and thrive. That is the true reason.

Servant. But the wheat is all burned up too. The scorching drought that has destroyed the weeds has also consumed every vegetable that is valuable.

Carmelite. Well, well, I am not talking of wheat, I am speaking of the noxious weeds that rain produces; but as you mention wheat, I will tell you what I have observed on the subject, and this will be evil, number—

8. The rain, if it makes the wheat grow, makes the chaff grow too. I have noticed in seasons when we had rain, that, in close connection with the wheat, there were quantities of chaff; not a grain of wheat could you find, but there was chaff on the very same stalk. Let the advocates of rain deny this if they can. And further,

9. Modern rains are very transient in their influence. I have seen the ground become as dry a few weeks or months after the rain, as it was before it fell. I tell you that is one of my strongest objections to modern rains, they are transient—the ground will actually get dry after it has been moistened by them.

Servant. Then you need another shower.

Carmelite. Ah, there is where you are wrong. If we had the *right kind* of rain, its influence would not pass away so soon: rain did not dry up thus in the days of Moses and the fathers.

Servant. I have read the history of Moses, and if you will compare Exod. xv. 1—18, with the 24th verse of the same chapter, and the third and fourth verses of chapter xiv., you will find there were some sudden dry spells then, as well as in latter days.

Carmelite. But I have a tenth objection. I have known the health of many worthy citizens injured by rain; in fact, many diseases, such as rheumatism, coughs, consumptions, &c., are promoted by rain.—D. if men could be persuaded to dwell on the top of Gilboa, where there is no rains, neither any dew, what delightful health they might enjoy!

Here he was interrupted by the servant pointing a cloud rising out of the sea, and they began to hear the "sound of an abundance of rain."

Elijah and his servant hurried down from the mountain, and the old Carmelite made for his cave. There in its inmost recess he hid himself for many days, brooding over the evils of rain. When, at length he ventured forth, vegetation was every where springing up—the fields were clothed in living green; all nature was rejoicing;

For the queen of the spring as she passed o'er the vale,
Left her robe on the trees, and her breath on the gale.

The lambs were leaping for joy, the tuneful birds fill'd groves with melody. Happy families were sending presents and congratulations one to another. Age smoothed its care worn brow to bless the Lord, while children clapped their little hands, and sung "Hosanna."

But as for the Carmelite, none of these things moved him. The evils of rain was the theme of his meditation and burden of his tongue. He passed from farm to farm, inquiring whose field had been injured by the washing rain, whose roof had leaked, who had been caught out in a shower, who had taken cold, or had a cough or rheumatic pain aggravated; and from the facts he collected, he was greatly strengthened in his notion about the evils of rain, and could declaim on the subject more eloquently than ever.—CROSS AND JOURNAL.

NOTICES.

ALMANAC AND BAPTIST REGISTER.—We have now mailed a copy of the above work for 1842, to each corresponding Secretary, or Clerk of the Associations and State Conventions from whom we have received minutes for this year. But as some of the minutes do not give the Post Office address of the clerks, and they have failed to write their address on them, we cannot tell how to direct. We hope more attention will be paid to *forwarding us minutes*, and to each Corresponding Secretary or Clerk, who will forward us minutes of their respective Associations or Conventions *with their address legibly written upon them*, shall be mailed a copy of our Almanac and Register.

Am. Bap. Pub. and S. S. Society, Phila.

B. R. LOXLEY, Agent.

A. B. PUBLICATION & S. S. SOCIETY

Agents Notices.

NOTICE.

All remittances of money, payments, and orders for the publications of the American Baptist Publication and Sunday School Society, should be made to B. R. LOXLEY, Depository Agent; and all other communications relating to the general operations of the Society, its Publications, &c., should be addressed to M. J. RHEES, Corresponding Secretary; No. 21 South Fourth Street, Philadelphia.

MINUTES OF STATE CONVENTIONS, ASSOCIATIONS, AND OTHER RELIGIOUS BODIES, are much needed, by the Am. Bap. P. and S. S. Society, to furnish matter for their next Almanac and Register, 1843. On the receipt of such minutes at our Depository, having the NAME and Post Office address of the Secretary legibly written on their margin; there shall be mailed to each a copy of our Almanac and Register.

B. R. LOXLEY, Agent.

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ALMANAC AND BAPTIST REGISTER, for 1842, price 6 cents.

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